UNITY

An Organ of Reasonable Religion.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

No. 9. June, 1904.

Varieties.

Each new time its new thought
Must in new words tell;
And the old primary heart-tones,
In new music swell.
And in grander theologies
Higher truths be shown;
But unchanged amid all changes
God's heart and our own.

It is because orthodox theologians themselves are o often absolutely sceptical of the practical acces-ibility of the Father that they think that only they who seek the divine love in the person of the Son an know the life of spiritual communion with God. —Rev. R. A. Armstrong, B.A.

Our churches are dedicated to religion, to free-om, to progress. My hand never signed subscrip-ion to a creed, my tongue never took an oath to ny dogmas of men; and if ever I seek advantage r emolument by such an act, may my right hand orget its cunning, and my tongue cleave to the oof of my mouth.—Rev. F. Walters.

'Tis faith in God, 'tis faith in man,
'Tis faith in truth and beauty,
In freedom's might, in reason's right,
And all-controlling duty.

We may not think our father's thought;
Their creed our lips may alter:
But in the faith they dearly bought,
Our hearts shall never falter.

—J. W. Chadwick.

A man appeared in court in the witness-box. When asked to testify he wished to be excused from aking the oath because he had no belief in a God. he judge said: "Do you believe in your own exis-nce?" He replied that he did. "Why do you be-eve so?" He said: "Because I am conscious of y existence." "Who gave you that conscious-ess?" He thought a moment, and then said: "I ill be sworn."

Speaking of orthodoxy, Theodore Parker said: For all theological purposes, God might have been buried after the ascension of Jesus. We dare not approach the Infinite One face to face; we whine and whimper in our brother's name, as if we could only appear before the Omnipresent by attorney."

One in the freedom of the Truth,
One in the joy of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God;
The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,
The Life that maketh all things new.

—S. Longfellow.

A little group of wise hearts is better than a wilderness full of fools; and only that nation gains true territory that gains itself.—Ruskin.

"The inner side of every cloud
Is bright and shining:
I, therefore, turn my clouds about,
And always wear them inside out,
To show the lining."

Our life should be an incessant apostolate—in word, in deed, in example—of that which we believe to be the truth. He who sets bounds to that apostolate denies the unity of God and of the human family; he who despairs of the intellect of the people denies history, which shows us the unlearned ever the first to sieze and comprehend, through the heart's logic, the newest and most daring truths of religion.—Mazzini.

When I die I wish but two words written on my tombstone: "Infidel"—"Traitor." Infidel to a church that can be at peace in the presence of sin: Traitor to a Government that is a magnificent conspiracy against justice.—Wendell Phillips.

"In the divine plan the race falls and rises together; mankind is not a collection of separate units, but an organised whole. Each individual is not complete in himself, but is a living stone in a great building—is so truly a member of one great body that, if withdrawn, there would ensue no less than a mutilation of the body."—Thomas Allin.

Frances Power Cobbe and Jesus.

Christ is the great Regenerator of Humanity. His coming was to the life of humanity, what Regeneration is to the life of the individual. This is not a conclusion doubtfully deduced from questionable biographies, but a broad, plain, inference from the universal history of our race. We may dispute all details: but the grand result is beyond criticism. The world has changed, and that change is historically traceable to Christ. The honour, then, which Christ demands of us must be in proportion of our estimate of the value of such Regeneration. He is not merely a Moral Reformer inculcating pure ethics; not merely a Religious Reformer clearing away old theologic errors and teaching higher ideas of God. These things he was; but he might, for all we can tell, have been them both as fully, and yet have failed to be what he has actually been to our race. He might have taught the world better ethics and better theology, and yet have failed to infuse into it that new Life which has ever since coursed through its arteries and penetrated its minutest veins. What Christ has really done is beyond the kingdom of the intellect and its theologies; nay, even beyond the kingdom of the conscience and its recognition of duty. His work has been that of the heart. He has transformed the Law into the Gospel. He has changed the bondage of the alien for the liberty of the sons of God. He has glorified Virtue into Holiness, Religion into Piety, and Duty into Love.—F. P. Cobbe.

Orthodoxy makes Scepticism.

An evangelist was preaching to the people. At the close of an eloquent address, one of his hearers said: "Sir, may I ask you one or two questions?"

"Certainly," said the preacher. "You have told us that God's love for us is very great and very strong?"

"Yes."

"That He sent His Son on purpose to save us, and that I may be saved this moment, if I will?"

"Yes."

"But that if I go away without an immediate acceptance of this offer, and if, a few minutes after, I were to be by any accident killed on my way home, I should find myself in hell for ever and ever."

"Yes."

"Then," said the man, "if so, I don't want to have anything to do with a Being—whose love for me can change so completely in five minutes."

Orthodoxy logically ends in burning its opponents at the stake. Its effect on the mind of Queen Mary was this: She said, "As the souls of heretics are hereafter to be eternally burning in hell, there can be nothing more proper than for me to imitate the divine vengeance by burning them here on earth." This illustrates the truth that false ideas produce evil conduct and generate evil deeds.

"Think how grotesque a parody of the divine justice it is to say, as the popular creed does, that God requires obedience and righteousness here, but if he cannot have these, He will be satisfied with endless disobedience and sin hereafter as a substitute. We are gravely told that if the wrong be not righted within a specified time, justice will be satisfied to increase the wrong infinitely, and perpetuate it to all eternity."

If the doctrine of endless torments were really true, and believed by everybody, "the world would be one vast madhouse." "Marriage would be a crime; each birth the occasion of an awful dread. The shadow of a possible hell would darken every home, sadden every family hearth. To perpetuate the race would be to help on the perpetuation of moral evil. If this creed be true, out of all the yearly births a steady current is flowing on to help to fill the abyss of hell."

But who is there that acts as if he believes it? Of course, it is not true. Profession of belief therein should be denounced.

The late General Gordon said: "Nothing can be more abject and miserable than the usual conception of God. . . . Imagine to yourself what pleasure it would be to HIM to burn us or to torture us. Can we believe any human being capable of creating us for such a purpose? We credit God with attributes which are utterly hateful to the meanest of men. . . . When one thinks of the real agony one has gone through in consequence of false teaching, it makes human nature angry with the teachers who have added to the bitterness of life."

A Good Unitarian Book.

"The Trinity and the Incarnation," by Richard A. Armstrong, B.A., author of "God and the Soul," "Back to Jesus," etc.—Philip Green, 5, Essex-street, Strand, London, W.C. 2s. net.

[Rev. A. Armstrong, B.A., is the minister of Hope Street Church, Liverpool, where he preaches to a congregation of Unitarians. He has been in the Unitarian ministry from 1866; Banbridge (Ireland), 1866-69; Nottingham, 1869-84; Liverpool, 1884.—He was President of the British and Foreign Unitarian Association, 1902-3. While at Nottingham he engaged in public debate with Mr. Charles Bradlaugh for two nights, September 5th and 6th, 1878, taking the affirmative side on the question, "Is it reasonable to worship God?" on which occasion Mr. Bradlaugh thanked Mr. Armstrong for his courtesy as an opponent. He was joint editor of "The Liverpool Pulpit," with Rev. W. C. Stubbs, M.A., Rector of Wavertree (now Dean of Ely), and the Rev. C. F. Aked (Baptist). Dr. Jas. Martineau was one of Mr. Armstrong's predecessors in the ministry at Hope Street Church.]

Doctrines grow. In this book on "The Trinity and the Incarnation," the gradual corruption of early Christian teaching and the development of the doctrine of the deity of Christ, are clearly shown by reference to the evidences of history. The explanation is natural and indisputable. The temper of mind in which the author approaches his task is fairly well indicated in his own words:

"Since truth is simply God's own thought, the truth regarding any doctrine, whether confirming it or destroying it, must be the best and the holiest for us to hold (p. 10)."

The theory of evolution applied to theological creed is thus expressed:

"Every doctrine, every opinion, has its history The thought which it expresses has grown out of previous thought, and there is no doctrine ever held by man of which this is more true than the doctrine of the Incarnation. It took long to shape itself in fulness. It slowly grew from its germ. Its history is the history of an evolution (pp. 10-11)."

And so Mr. Armstrong undertakes to trace the development. He shows what the real "Historic Jesus" was; then the various impressions of Jesus left upon the minds of his disciples, and the ever-changing conceptions of the person and character of the great Teacher in the minds of the early Christions from Paul onwards—to be found in the literature of the Christian Scriptures; and on through the accretions of pagan thought and the conflicts of parties to the Council of Nicaea, and the establishment of the Nicene Creed—and after. Says Mr. Armstrong: "We have now traced the process of thought and of emotion, which led on to the full doctrine of the Incarnation, from its first beginnings even in the life-time of Jesus on to the triumph of Athanasius at Nicaea—a period as long as from the accession of James I. to the English throne to that of Edward VII. (p. 68)."

The second part of the book is devoted to a description of "Modern pleas for the Doctrines of the Trinity and the Deity of Christ," with citations from Drs. Fairburn, Lyman Abbott, Whiton, Horton, C. A. Briggs, Hastings Rashdall, Professor Knight of St. Andrews, Revs. C. J. Wood and R. J. Campbell. Of the "pleas" put forward by these Trinitarian divines Mr. Armstrong says:

"I believe that a strict and careful analysis of the writings of such theologians—will establish the fact that not one of them succeeds in stating the doctrine which he explicitly defends without implicitly dissolving some essential element of its structure. He who maintains the Trinity either so dissolves the three members thereof as to rob them of all significance, or else so elaborates the distinctions between them as to dissolve the unity of God into sheer fiction. He who, again, maintains the dual nature of Christ does one or other of these three things: he either makes the manhood of Jesus a mere appearance, or reduces the deity of Christ to no godhood at all, or else breaks up the personality into two persons without any real personal unity. (pp. 75-6.")

In Part III. the refutation of the doctrine is completed, and Mr. Armstrong's views may be gathered from the following extracts from different sections of the book:—

"I cannot think the thought: 'He is Man without ceasing to be God; he is God without ceasing to be Man.' To subtract from God some of his qualities in order to reduce Him to be Man, and to add to Man some other qualities not normal to the species in order to promote him to be God, seems to me to lead to a product that is neither God nor Man, least of all both, but a being anomalous and abnormal, the reality of which no conceivable evidence could substantiate." (pp. 92-3).

"The theologians thought that by the doctrine of the Incarnation of God in the flesh of Jesus Christ, by making the second Person of the Trinity both God and Man, they solved the great riddle. They thought that thus they had brought God and Man together. Yet, in truth, logically speaking, they had destroyed the very beauty and significance of communion. Whereas on the mountain-side, whither he went to pray, or in the Garden in his hour of mortal anguish, Jesus poured forth his whole soul to another, even to God, and so, and only so, won the peace and strength and courage of which he had sore need, the orthodox theology makes all this prayer a praying to himself." (pp. 157-8).

The limits of space do not permit more to be said of this book in this notice than that it is marked throughout with Mr. Armstrong's characteristic lucidity of language and argument, and his powerful grip; that it is a very excellent Unitarian text-book on the subject which it treats, and for all persons who seek reasonable grounds for theological opinion; just the book which the young men and women of our free Christian Churches ought to become thoroughly acquainted with; and the largeness and generous spacing of the type make the pages easy and pleasant to the eyes to read. In producing this work the author has given the best results of the latest and most reliable scholarship, and has added a distinct service to many others previously contributed by him to the cause of Truth.

The prevailing theology represents God as a being whom a good man must hate; Religion as something alien to our nature, which can only rise as Reason falls.—Theodore Parker.

"Learn how to live, never mind how you will die."

We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

We speak the truth, and what care we
For hissing and for scorn,
While some faint gleamings we can see
Of freedom's coming morn?

—J. R. Lowell.

Be Yourself!

Be yourself! Do you think if He'd wanted
To make you some other man,
That the Lord would have wasted a conscience and soul—
As it seems you can?
Never mind if you lose some low praises,
High places and treasures of gold,
There's a kingdom within that's worth holding—
But one must be honest and bold.

There's no head that's too humble to wear it—
This crown of a life that is true;
There's no head that the Lord God Almighty
Has crowned to rule over two;—
But to love—ah, there can't be too many
In one human heart to hold,
For the heart that is one with the Father's
His universe can infold.

Look within for a kingdom to govern;
Without—to the world—let your heart
Overflow with the strong joy of loving,
In being and doing your part.
Speak the word from your Holy of Holies,
Striving well its ideals to reach;
Naught of good can be lost that is spoken
By those who both practice and preach.

—Mary P. Irving.

Which—for your Child?

The following appears in a book entitled "The World of Cant." It is a conversation between Mrs. Tremlin, an extremely orthodox evangelical person, her husband, and a friend, Mr. Melville. Mrs. Tremlin had just been to chapel and heard a discourse on Hell and its torments. At home two little girls, orphan children of her late brother-in-law, are under her care. Before sending them to bed at night, she tells them "of Hell and torment, of God keeping a book in which He wrote down everything they did, and of His being ready at any moment to punish them unless they were very good. Then she taught the orphans a hateful rhyme called a hymn:

"There is a dreadful Hell,
With never-ending flames,
Where sinners will with devils dwell,
Bound in eternal chains."

She sent them to bed, where they lay sobbing with fright, when she minced out:

"We must at the earliest stage convince them of sin."

"And pray why?" asked Melville.

"In order," returned Mrs. Tremlin, "that they may see the need of being washed white in Jesu's blood."

"But childish innocence is already white: you have nothing more pure in this world than the unsophisticated heart of a child," returned Melville.

"But, surely, Mr. Melville," said Mrs. Tremlin, "in teaching a child you would recognise the doctrine of original sin?"

"I recognise," replied Melville, "a mystery when you speak of 'original sin.' But there is a sin which is horribly free from mystery. It is that crime of darkening the joyous days of childhood, which is chiefly done in this country by means of what is called 'spiritual instruction.' By this process persons whose perceptions have become warped, and whose affections have become chilled, arrogantly enter into the blissful, sunny, angelic world of child-life, and blacken it with their frowns, jar its harmonies by their croakings, and infuse a nameless terror which saps that sublime confidence in love and goodness, which is its especial glory and most lovely characteristic."

"Well, I have always been taught," rejoined Mrs. Tremlin, "that as soon as children are old enough to know anything, they ought to be told what evil natures they have. This, you know, is the object of most of our children's hymns, taught in the Sunday Schools."

"Really, my dear," remarked Tremlin modestly, "I have sometimes thought, when I have happened to take the little ones a walk, that the children and flowers are the purest things I have met with in the world."

"I am not at all surprised," said Mrs. Tremlin, "for your religious views are so loose as to add to the many causes of depression from which I daily suffer."

"For my part," exclaimed Melville, "I think Mr. Tremlin's remark singularly appropriate. And as to the hymns, I say at once that the word to write in big black letters across most of the children's hymns would be—'Scandalous.' What right have we to make a child sing about matters fit only to be groaned about? To frighten it with an awful Hell which it has done nothing to deserve? And when the little thing is happy with its toys, to worry it to hunger after greater bliss which is represented as being 'far away'? You teach it to be frightened, to be discontented with its lot, and to pine for some greater enjoyment, and to hypocritically declare that it wishes to 'become an angel.' What is the necessity for all this?"

"To make them see," answered Mrs. Tremlin, "that there is neither enjoyment nor safety for them in this world of sin, and they must struggle all their lives to get to Heaven, where there are both."

"Struggle all their lives to get to Heaven?" exclaimed Melville. "Why they will never reach any Heaven if such selfishness engrosses them."

"But," remonstrated Mrs. Tremlin, "would you put no reward before the Christian mind to induce it to secure eternal happiness?"

"Not in the sense you mean," replied Melville. "The man who seeks happiness for its own sake runs after a shadow which he never overtakes. The selfish man, by his very nature, is debarred from enjoying what he aims at securing, whether it is a fortune here or a Heaven yonder. Experience shows us that the happy man is the unselfish man. How is it possible that those who have scrambled

through earth selfishly anxious to secure a Heaven to themselves, can by any possibility be happy? Such persons even here are out of their element when in the society of the generous and the brave: how will they be able to enjoy the company of such in another world? And pray, are these people to be blessed with heaven on account of their merits in always hungering for it, whilst the others, because they would not be so self-seeking, are to be set aside?"

"It depends on faith, Mr. Melville. We can possess everything if we 'only believe,'" responded Mrs. Tremlin.

Here Mrs. Tremlin represents the view of orthodox theology—Mr. Melville that of Unitarianism. Surely the theological instruction of children by orthodox teachers is the blind leading the blind. Jesus never darkened the minds of the young with terrors—he poured upon them the sunshine of life, and gladdened them with smiles of gladness. So is it with Unitarianism: it gives the children no affrighting prospects and no threats of a dreadful doom with which to cast a gloom over their thoughts, but it gives them the goodness of an Infinite Love; and teaches that indifference to that Love is the only thing there is any need to fear, while faithfulness thereto is blessedness and joy.

Unitarianism promises no selfish heaven, teaches that all self-seeking produces wretchedness and woe, that unselfish service for others brings joy and peace. The sunshine is better.

If the Cap Fits—

Yes, if the cap fits put in on—and say nothing; if it does not fit, do not attempt to put it on,: and do not say anybody else is attempting to place it on your head.

If your minister cares for his people he will preach for their good, to help them to be better and more perfect. To do this he must preach about the facts of life and character which are close to everybody. And if he does this there will be something in his sermons to fit everybody who is not yet a perfect human being.

What do you want a preacher for? To talk about things beyond the stars that you know nothing about, and in which there is nothing to fit you? Or to say something about things close to your doors, to your life, to your character—life's difficulties, trials, joys, dangers—in which there is sure to be something to fit you, to help you, to comfort you, to warn you? If your parson is worth his "salt" he will preach those "near" things—else he can never help you to be any better man or woman than you are.

Here is a story for you. "Sir," said a lady, one Sunday to her minister, just after morning service was ended, "sir, I hope that you will not preach that sermon again."

"Why not, madam?"

"It was so very personal."

"Indeed! What part of it?"

"Oh, that part about worldly-mindedness and covetousness."

"But how could that be personal—the remarks were general enough?"

"You may not have intended to apply it personally, but the congregation will."

"To whom, madam?"

"Why, to me."

The lady and minister parted, but not very cordially, as she could not extort from him a promise "never to preach against worldly-mindedness any more." A week passed by, and on the following Sunday, the same minister preached on the subject of "providing things honest," etc.; his text occurring in the services of the day, which generally guided in the selection of his subjects. In this sermon (thought he) there is surely nothing to rouse the feelings of the lady who complained of the former discourse; but on the following morning, as he was coming from the post office he met the lady's coachman.

"If you please," said John, touching his hat—"if you please, sir, I can explain all about the hats."

"Explain all about the hats, John! I don't understand you."

"Why, sir, the hats as you preached about yesterday."

"The hats that I preached about yesterday?"

"Yes, I quite understood you."

"That's more than I can do as to you, John. Pray, explain yourself."

"Why, sir, you see missis and me has had a row about the livery hats; and me, sir, and the butler and the footman, sir, felt quite sure as how missis had set you to preach to us."

"Well, John, call at my place on your way home."

John did so, and the sermon was produced and read to him.

"Yes, that's it, sir."

"Can you read writing, John?"

"Yes, sir."

"Well, now look at the outside of that sermon, and you will see that it was written twelve years ago; and the reason it was preached yesterday was because the text came in course of the service. I know nothing about your quarrel, and your missis has not spoken to me since the Sunday before last."

John professed himself satisfied.

"I see, John, that hats will sometimes fit as well as caps; good-morning to you."

Epitaph (by Geo. Macdonald, in "David Elginbrod"):

"Here lie I, Martin Elginbrod.
Ha' mercy on my soul, Lord God,
As I would do were I Lord God
And ye were Martin Elginbrod."

What passes for Christianity in our times is not reasonable; no man pretends it. It can only be defended by forbidding a reasonable man to open his mouth.—Theodore Parker.

An Open Letter for Open Minds.

Dear Friends,—Dr. John Hunter has been expressing disapproval of "Institutional Churches." He goes so far as to suggest that no church should provide opportunities of recreation or discussion, as he says these things can best be supplied by secular institutions.

Now Dr. Hunter is either right or wrong. I think he is wrong. I believe that his conception of religion is wrong. It is too narrow. He assumes that "the ideal of the church as a purely religious institution—existing primarily for spiritual ends, seems to be fading out altogether"; and that this ideal excludes any connection with amusements. But such an ideal may not be completely satisfactory—so expressed; and such an assumption may not be true.

It is quite evident that Dr. Hunter makes what is "sacred" and what is "secular," distinct from each other; that his conception of religion does not embrace amusement and physical athletics; that spiritual ends—in his opinion—cannot be promoted in connection with diversion or bodily exercises. If such be Dr. Hunter's view—then I think he is wrong.

And now why do I think so? Because a true conception of religion is this: it is the perfect life. As such, it embraces all that promotes perfect life. And perfect life includes health of body and health of mind. You cannot have health of body without physical exercise, nor health of mind without some degree of fun and humour. And everything that ministers to health of body, mind, or soul—is equally necessary to the development of real holiness of character, and is therefore sacred in its use. The distinction of sacred and secular belongs to that narrow meaning of religion which made it concerned chiefly with a world beyond the grave, ignoring earth as a "dreary waste," or a "vale of tears."

And the ideal of the church needs to be deep and broad, and high. The church should be not only the house of worship, but also "a home," the centre of many interests. Is it wrong that young people should find even amusement on the church premises, at a concert or entertainment? And even a cricket club is none the worse as an interest for our young men if connected with their church. All these things provide opportunity for the practice of righteousness, for the exercise of morality, and even for the strengthening of religion—if made right use of. Instead of divorcing religion from life, we need to bring religion into life so as to make them one, to lift all things to a higher plane, and to make everything contribute to the grandest purposes.

I have only touched this great subject. But if my words set you thinking it out for yourselves, their aim is realised.

PARSON PAGE.

It is disgraceful to understand divinity and dogmatise truth, and yet be ignorant of justice.—Euripedes.

What about Salvation?

Salvation means health. It is wholeness, completeness, perfect life. Negatively, it is avoidance of all that endangers health of body, mind, and soul. Therefore it is also deliverance from such danger. What perfect health is to the body, salvation is to the whole nature of man. What disease is to the body, so is sin to the soul. Sin—intentional wrong-doing—causes disorder in man's nature, with consequent discord, pain and suffering, making a hell within, as also is the case with wrong-doing that is not intentional, though in less degree.

Jesus said: "Not they that are whole need a physician, but they that are sick; I come not to call the righteous, but sinners to repentance." He was a mighty Healer and Saviour by expelling evil from men's hearts, and in curing their souls of the corrupting disorders arising therefrom, and so was powerful to make men whole and lead them towards perfection. Holiness is this wholeness of character, this saved condition. Holiness is healthiness of man's nature in all its parts and powers. As to doctrine concerning salvation, Unitarians and Trinitarians differ.

UNITARIANS BELIEVE: That salvation means health of the whole man, attained by goodness of character, by being good and doing good, by living and acting in faithfulness to the law of his nature, by being true to the highest that he knows, by promoting harmony in his own nature and with his fellow-men, by seeking after order and unity in himself and in humanity everywhere, by overcoming evil with good, by reconciling himself to that which is Highest and Best, by striving after the All-Perfect, by the fulfilment of Duty—that which is due to himself, to his fellows, to his Maker; by loving God and His ways and proving this in love to man; by using the means God has provided to the complete fulfilment of human nature in all its divine possibilities of perfect manhood and womanhood everywhere, and of perfect life; and they believe that all are designed for and destined to this end, none to be finally lost, not one to be an ultimate failure, all to be safe and sound at last.

Just mark the difference between this and the Trinitarian doctrine.

TRINITARIANS BELIEVE: That salvation means admission into heaven beyond the grave, escape from the wrath of God, deliverance from the doom of endless torment in a burning hell; that this salvation is secured by faith in certain sacraments, by belief in certain creeds: for, "Whosoever will be saved;—before all things it is necessary that he hold the Catholic Faith. Which Faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly"; and especially is this salvation secured by faith in the substitutionary atonement or merits of Jesus Christ, for "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: we are justified by Faith only"; "The offering of

Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone," for Christ was crucified "to reconcile his Father to us," and only those "chosen" will be saved.

All the quotations in this statement of Trinitarian belief are from the "Articles of Religion" in the "Book of Common Prayer" of the Church of England. The doctrine of all orthodox churches on this subject is the same.

Of these two theories of salvation, the Unitarian can be fully expressed in terms of Scripture, whereas the Trinitarian scheme is unscriptural and cannot be expressed in Scripture language; the Unitarian doctrine is Christian in agreeing with the teaching of Christ, the Trinitarian doctrine is un-Christian, contradicting that teaching; the Unitarian doctrine is in complete accord with the highest sense of justice, and is no violation of the reason and intelligence which God has given to man, whereas the Trinitarian doctrine is opposed both to reason and justice. The New Testament nowhere teaches substitutionary atonement. Never does it state that Jesus suffered "instead of" the sinner. It teaches that Jesus suffered—for man, meaning always, for the sake of, for his good. Man's individual responsibility is clearly emphasised: "God will render to every man according to his deeds"; "By their fruits ye shall know them"; "Whatsoever a man soweth that shall he also reap"; each man must "prove his own work," and "shall bear his own burden," and "each shall give account of himself to God." "Jesus Christ came to save sinners"—"from their sins"; "Nothing shall be able to separate us from the love of God." In the parables of Jesus, the lost is found and restored, men have to answer for themselves, being judged according to their deeds. When asked: "What shall I do to inherit eternal life?" Jesus did not say "Lay all your sins on me! Believe in me as your substitute to carry your burden for you, and to receive your punishment"; but he answered: Love God; and thy neighbour, as thyself!

Jesus did not say that a man should selfishly worry about the safety of his own soul, but he did say: "Be not anxious for your life"! "He that seeketh his life shall lose it." He taught that a man is made safe by making others safe (Matt. xxv., 34-40), and that all shall be brought safe and sound into the fold.

The teaching of Jesus and Unitarianism are one and the same.

Scriptural Unitarianism.

HUMAN NATURE, divine—not naturally depraved.

"Suffer the little children to come unto me—for of such is the kingdom of God."—Mark x., 14; Luke xvii., 16.

"Ye may be sons of your Father which is in heaven."—Matt. vi., 45.

"Ye therefore shall be perfect as your heavenly Father is perfect."—Matt. v., 48.

ONE WORLD AT A TIME.

"Be not anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof."—Matt. vi., 34.

"Thy kingdom come. Thy will be done—on earth."—Matt. vi., 10.

"We must work the works of him that sent me, while it is day: the night cometh, when no man can work."—John ix., 4.

"Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world."—John xi., 9.

"Walk while ye have the light, that darkness overtake you not."—John xii., 35.

"Behold now is the acceptable time; behold now is the day of salvation."—II. Cor. vi., 2.

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